

THE LATTER-DAY SAINTS'
MILLENNIAL STAR

ESTABLISHED IN 1840

"Our greatest testimony is our manner of life. Do we testify with our lives that we have found the truth, that we love the truth, that we live the truth, and that the truth and the living of the truth bring into our lives soul satisfactions that cannot be found elsewhere or in any other way?"—ALONZO A. HINCKLEY.

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IN THE WAKE OF OBEDIENCE

By ELDER MELVIN J. BALLARD

OF THE COUNCIL OF TWELVE

THE most powerful sermon any of us shall ever preach will be the sermon of our lives. I should like to draw a lesson that I feel is needed just now, from the life sermon of President Anthony W. Ivins. One of the most impressive things that has touched my life was an act of his years ago. As a young man, I was active in the same political party to which President Ivins belonged. From a convention about the time Utah became a state an invitation was sent to President Ivins to accept the nomination as the first Governor of the state. He could have had it by unanimous vote, but he declined it. He turned aside from that inviting offer, full of promises and hopes, to accept a call from his Church to go on a colonizing mission to Old Mexico, though it meant not only financial loss to him, but even the giving up of his very home. This act made a profound impression upon my life. I owe to President Ivins, by reason of it, most of what I am.

It was just shortly after this that I was graduated from the Brigham Young College at Logan, Utah, and was planning to go East to continue my work at Harvard University, for I had aspirations and hopes to acquire a higher education. However, being without immediate funds to accomplish that, I accepted an opportunity to teach school. I thought I could save enough in two years to take me through a least a year at Harvard. In my second year of teaching there came into my class a very charming young woman, who was later to become my wife.

Two weeks before that school closed and the happy event of our marriage was to take place, I received a call from President Wilford Woodruff to go with Brothers B. H. Roberts and George

D. Pyper to open the missionary work in the large cities of the United States. That was a crushing blow to all my hopes and aspirations, as I had worked so long and planned and saved to get the means to continue my education. My wife and I debated the question but a short time, and before night came the answer had gone back, bidding good-bye to our hopes, then, of further education. The means we had saved, which would put us through the first year of college, we used on that mission. It is true we got married all right, but she stayed home—the bride of two weeks. That was no small trial to me. She volunteered to teach school and assist me in the completion of that mission.

I was not in that mission long, however, until the greatest disappointment of my life came in the release from the particular work in which, with the other brethren, I was engaged, and an assignment to become an ordinary travelling missionary. The call came at a time when I was alone. I wept all night about that, and the devil tempted me to quit and go home. But I thank the Lord that I turned to Him for aid and help. Before morning came I had mastered my own spirit and had written a letter accepting the disappointment.

I GOT back to Harvard University eventually, but I was thirty-five years late. I was installing a mission president and it was vacation time. As I stood on the threshold of that great institution I saw myself as I might have come thirty-five years earlier, with hopes, with successes that might have been; and notwithstanding I appreciate titles and degrees, I was not disappointed. I saw on the other hand what had happened to me: Eleven years as a bishop's counsellor and high councillor; fourteen years as a missionary of the Church; fifteen years as a member of the Council of the Twelve—forty years of glorious living! The joy that had come out of it, the honours and the favours of the Almighty—I would not exchange for all the titles and degrees that Harvard offers, much as I admire them, if I had to sacrifice for them the joys and the happiness that came to me through yielding obedience. I thank the Lord for the example of Anthony W. Ivins, whose course and conduct impressed me at that early period of my life, and has influenced me right through until this day.

This is the lesson that I have learned: If I do what the Lord wants me to do I shall live to fulfil my life in the fullest and the most glorious way. I cannot always see what He wants me to do, but He often inspires those whom He has called and appointed to direct the labours of my life, so that if I am obedient to them and listen I shall come to find myself prepared.

The foundation of all the sorrows and distresses that have ever come to men, from the very beginning until this day, have come through disobedience. No man commits sin but that he is disobedient to the law of God and man. I am not pleading for blind obedience. There are two ways by which obedience may be secured. It is true that obedience may be had by force and compulsion. In the very beginning, when the Lord desired to know whom He should send to represent Him here in the earth, who offered themselves? Two glorious sons of God. One was accepted and the other was rejected, rejected because he would

demand obedience by compulsory means. That was Satan's method, but it was not the method of the Christ. Jesus Christ had the power to whip the world into absolute obedience in the three years of His ministry, *if* He had only used His power. But He did not use it to bring men to bow down before Him, for where there was no faith there was no miracle. He would call, persuade, in numerous ways be good and kind, but He would not force the human mind.

What underlies and inspires obedience in this Church of Jesus Christ of Latter-day Saints? It is obedience through love, not obedience through force. What was it that prompted the Latter-day Saints to love their prophet, and that caused them to be so mited in following him and his teachings? He might have asked and received. Everything that his people had they would have given to him. But he asked for nothing save the bare necessities of life, and even these he shared with his friends. They were never in any difficulty but that he was at the front, between them and their enemies.

The very last act of his life, after the mob had assailed the Carthage prison and had slain his beloved brother Hyrum, was to walk to that open window from whence the bullets of the mob had been coming—and he knew it was certain death—that he might save two of his beloved brethren, John Taylor and Willard Richards. So that from the beginning of his life to the last he was giving himself for his friends, and “greater love hath no man than this, that a man lay down his life for his friends.”

Do you wonder that we love him? We regard him as one of God's greatest prophets. And his successors down to this day have had that same spirit in their hearts. I know it is in the heart of President Heber J. Grant. I know that the only motive that dominates his life is to do the will of God and to serve this people.

WE are in a period of peace, so far as the Church is concerned, but the enemy, who has fought us by bonds and imprisonment and martyrdom, has not quit the fight. Oh, if he could get a wedge between the people and their leaders, get us to quarrelling, get us to disregard that principle that has brought us all the success that we have ever had, from the very beginning, the principle of union and obedience—if he could do this it would be his great pleasure.

Hence here is another principle the Latter-day Saints must learn: to follow our living leaders. The Lord calls the right men. “Whomsoever I the Lord appoint ye shall accept,” the Master said. “And whosoever receives whom I send unto you, receives me and receives the Father.”

God bless us, that we will stifle that spirit that would criticise and find fault. God help us to be loyal to each other, loyal to the cause, obedient to the counsels of those whom God calls to direct us; and the enemy who has sought to destroy us shall be no more successful in new methods than he was through bonds and imprisonment and mob violence. God help us to be true under every trial.—(Digest of a sermon delivered at the 105th Semi-annual Conference of the Church of Jesus Christ of Latter-day Saints, October 7th 1934.)

THE LORD OVERRULES

By PRESIDENT JOSEPH F. MERRILL

IT was about 10 o'clock one Monday morning, the end of August or early September, 1897. I was riding westward in Wyoming on a Union Pacific train, and at this hour was scanning a copy of a Salt Lake paper, obtained at the previous stop. At the moment I was reading a report of the quarterly conference of the Salt Lake stake, held in the Tabernacle the day before. Reference was made to the release of Joseph H. Felt, who had served for many years as stake superintendent of Y. M. M. I. A., and then the interesting information was given that Richard R. Lyman had been selected as his successor. To myself I said, "Congratulations, Richard." No sooner had these words passed through my mind than I was surprised by the words, "You are to be his first counselor." These last words were not read from the paper or audibly spoken in my ears, but they were as forcibly impressed upon my consciousness as if they had been uttered in thunderous tones. I shook. "Is not this strange?" I thought.

And then I began to ponder the situation. The facts were that I was returning to Salt Lake City after an absence of nearly twenty-four months to enter again upon my duties as a member of the faculty of the University of Utah. I had previously served for two years as a teacher at the University and was now returning from a leave of absence, devoted to study at Johns Hopkins and Chicago Universities. I was going to Utah with my mind convinced that it would be well for me to avoid public activity in Church service. I had taken this view during the two years, 1893-95, that I had already taught at the University, and I had concluded to continue this attitude.

"Why," does one ask? This was the situation. I was a student at the University during 1887-89. This was a period of intense feeling between the Mormons and Gentiles. Most of the Church leaders were living on "the underground," and were continually hunted by "deputy marshals." To escape inhuman persecution the Mormons had forsaken their comfortable homes in lovely Nauvoo forty years before, and in the midst of innumerable hardships and unbelievable sufferings they had fled to the Rocky Mountain wilderness. By dint of persistent struggles with unfriendly natural conditions they had established themselves in these peaceful vales where they wanted, above all, to feel free to worship their God "according to the dictates of their own conscience." But in the later eighties old persecutions were returning and bitterness was increasing. Our people strongly felt they had a right to live in peace in a land they had reclaimed and made habitable. We at the University felt that we were between "the devil and the deep blue sea." The Gentiles regarded us as a Mormon institution. The Mormons (some of them) looked upon our school as an "infidel factory." Hence we did not enjoy the whole-hearted support of either faction.

So when I went back to the institution as a teacher in September, 1893, I resolved in my public capacity to be neutral toward both factions, particularly since many leading men and women on both sides were then trying hard and successfully to develop

better understandings. I believed in the University and its possibilities to become an influential factor for good in the community. But publicly I must exhibit no partisanship else to that extent I might endanger the good work of the University. Hence during these two years I accepted no call to Church service. I went regularly as a lay member to religious meetings, never forgot to pray daily, and tried to make my personal conduct square with my mother's teachings. And then I went east for a two-year period of further study.

During this time there was little occasion to give further consideration to this question of public Church activity. However, on the return trip some attention was given to it, but the conclusion of four years before remained unchanged. This was one reason why I read with so much interest of what had happened to my friend Richard R. Lyman. During my leave of absence he had accepted a teaching position in the University. I knew this, and knew we were to be colleagues on the faculty. But just as I started to think it might be all right for him to become publicly Church active, but not for me, came my shock.

YEARS ago, on invitation, I reported this incident to the Psychological Research Society of Boston. Before accepting it as phenomenal the Society asked me a lot of questions. No, I had never previously talked with Dr. Lyman about M. I. A. work, nor with any other person about it in the Salt Lake nor any other stake. I had neither seen nor in any way communicated with Dr. Lyman during the two previous years. Yes, I had known him at the University of Michigan four years and more previously. But I was not then, and had never been, a member of the Salt Lake stake, was not personally acquainted with any officer of the stake, had never attended any M. I. A. meetings outside of my own ward, Richmond, and this more than ten years before, had no secret desire to be a Church officer, etc.

Why was I told that I was to be Brother Lyman's *first* counselor? At first thought it seemed very strange. But I have been of the opinion ever since the occurrence that the Lord out of His abundant goodness used this (to me) very convincing means of showing me that my conclusions were wrong, and that without fear of the consequences I should accept whatever Church call came to me. I did not for an instant doubt that the shock came from a divine source. It was ten years before on the eve of leaving home for college that the Lord had given me a wonderful manifestation. So I knew He lived. I recognized at once the source of the impression that came to me on the train. I thanked the Lord that He had again made my way clear.

So, having reached Salt Lake City, the following day when Dr. Lyman called to see me I knew at least one thing he was going to say to me. The visit resulted in our going together to the office of Assistant General Superintendent B. H. Roberts and next to that of the president of the Salt Lake stake, Angus M. Cannon. From that day until this I have been in some kind of public Church service. And my humble opinion has ever since been that this activity was helpful rather than hurtful to the University of Utah, with which institution I remained connected in a leading administrative position during thirty and one-half years following the incident spoken of above.

Yes, the Lord does overrule sometimes, and often He is kind to us far beyond our appreciation at the time.—(*Improvement Era*, July, 1934.)

“AS LITTLE CHILDREN”

A Story of Two Mothers and Two Little Children

By LEONE ROSE

OUR little “dead end” street has such a friendly look. Beautiful elm trees line either side, and all the front porches are within calling distance of one another. But it is a lonely little lane, because no one ever calls. Quarrels over such things as parking space and stolen green apples have ended with indignant and calumnious reference to the religion of one antagonist, and in return, sarcastic jibes at the social aspirations of the other. This tale concerns my neighbour, up the street three doors, Mrs. Herman Ellsworth Brown, of the Montclair Junior League.

Mrs. Brown and I have three children each, of about the same ages—the only thing we have in common. There are no other little children on the block.

It was late in October, a balmy, lazy day, when I heard little Herman Brown (everyone called him “Brownie”) tell my Mary Lou about the party. The children had made a lovely bed of leaves just under the solarium windows. They were sitting now, buried nearly to their waists, and a soft rustling sound accompanied their voices.

“I’ll be six, and Mother says it will be a Hallowe’en party. You got a costume?”

“Uh-huh. Mother brought me a Japanese costume when she went away this summer. It has shoes that just cover my toes.”

“Gee, can you walk in ‘em? We’re goin’ to play games.”

“I’ve got new slippers that I wear to Sunday School. Maybe they’d be better for games.”

“I went to Sunday School and got a picture of Jesus.” Brownie had coaxed his mother to take him to Sunday School ever since he had been in the neighbourhood, because Mary Lou and the babies went every Sunday.

“I didn’t get a picture of Jesus.” Mary Lou was regretful, but then brightened. “But I heard about Joseph Smith.”

Just then the maid came for Brownie. I wondered if he would remember the name Joseph Smith. It seemed so unlikely I thought no more about it, but made a mental note to examine the Japanese costume. It would no doubt need pressing.

The Browns were always having parties for their children. Mary Lou had come home from the last one with balloons, a gift from the big pie on the table, candy, and a paper hat. I knew the Hallowe’en party would be a grand affair.

The next few days were busy ones. My cousin came to New York, enroute to Germany on a mission. Tuesday and Wednesday, as soon as the girl, who sometimes helped me, could come over from school, I left her with the children and went to New York.

Thursday there was quite a lot of accumulated work to be done. It was such a beautiful day the two little ones, Marjy, three, and Bobby, two, were put in the garden to stay and play. As I placed a gingerbread in the oven and turned to wash the dishes, I was suddenly conscious of too much silence. I listened but could hear no chattering voices. With a shiny nose and mussy housedress I darted out of the front door. There were the babies sitting contentedly on the Brown's front porch. The Brown babies always went to the park with a maid at this hour, but no doubt Marjy was going to wait for them to return. Experience had taught me that they never "stayed put," so I had better bring them where I could hear their voices. I disliked calling to them, so walked up the street.

"Marjy, Mother wants you and Bobby to stay in the garden today because I'm very busy."

"Is this cleaning day?" Marjy had heard me say busy before.

"No, it isn't cleaning day but—" I heard a step and Mrs. Brown came out on the porch. She had most beautiful naturally curly hair that always made me wonder how mine looked, and today she was smartly dressed for a shopping trip, I judged.

"How do you do, Mrs. Patton." She was friendly enough at times, but never waited for anyone else to speak or finish what they began.

"Mother, we were playing we went to Sunday School," said Marjy.

"Tundy Tule," echoed Bobby.

"Good morning, Mrs. Brown." I finally was heard. Marjy was pulling my hand. "Marjy, you and Bob play Sunday School is over and run home now. That's good children."

The children dashed off and Mrs. Brown said, "Your children are always playing Sunday School. Where do you go to church?"

"There's no branch of our Church in Montclair, but we have a chapel in East Orange. We're Latter-day Saints."

"Oh, indeed! Brownie said Mary Lou spoke of Joseph Smith. Is yours the Mormon Church?"

"Yes, we are sometimes called Mormons because of our Book of Mormon."

"Umm—I suppose." She looked worried, and then to the great relief of both of us her phone rang. I knew her maid would answer, but I had visions of my gingerbread turning up its edges with too much heat, so with no reluctance on either side we parted.

FRIDAY afternoon, just as the babies were awakening from their naps, Mary Lou came rushing in from school very much excited.

"Mother, Mother, get me ready, it's Brownie's party. I'm to wear my costume, Mother, but my new shoes, not the Japanese ones, so I can run in the games."

My heart sank. There had been no invitation to the party, and the Brown's always sent invitations. Was this because of Joseph Smith? What should I tell my child? The truth, but

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THURSDAY, FEBRUARY 7, 1935

EDITORIAL

WHOM SHALL A GIRL MARRY?

THIS very important question is more or less frequently asked and seriously discussed in various branches of our missions, probably because some fine girl members are apparently faced with spinsterhood unless they marry outside the Church. Except for Church membership, the question is ordinarily answered by some such statement as this: A girl should marry a man she loves and who loves her, a kind, considerate, dependable man of good habits and character with the ambition and ability to do his part fully in making a happy home for his family. But the prospective husband might be all of this and yet might be an undesirable man for a good woman to marry. Every girl can give reasons why this is true.

Typical of the cases in question is the girl who is a member of the Church and whose young man is not. Furthermore, it is often the case that he is not very ready to make a binding promise that his wife shall always have his full permission to continue her activities in the branch and bring up her children in the Church, should she be blessed with children. There may be some other unfavourable factors that have a bearing on the matter. In all such cases the young woman has cause for worry. What should she do? She may be of legal age, and therefore must bear the full responsibility for whatever course she takes. All this she knows. And it is this knowledge that may add to her worries.

She accepts absolutely the Church view that motherhood is woman's highest privilege and that a family of sweet, innocent children not only bless and sanctify the home, but constitute the highest gems in a woman's crown. In single blessedness a woman can hardly fulfil the measure of her creation or experience a fulness of life's joys. These things she believes. Yet if she does not accept the offer of marriage now made she may not receive another even as favourable as this one. Shall she marry this man and run the risks involved or decline his proposal, even though another might never be given?

The record seems to show that in a majority of cases where women marry outside the Church they ultimately lose their interest in the Church, and their children of course are not reared under its benign influence. So the wives and the children are all lost to the Church. The Church, however, can do without them, but can they do without the Church? This is by far the more important question. There are, of course, instances where

women who married outside the Church succeeded in bringing their husbands into the Church. This is common knowledge. There are still other cases where wives lived happily even though their husbands never joined the Church. And again there are other cases where marriage to non-members resulted in deep sorrows and bitter regrets for the wives.

What shall this girl do? There are Church members who say a girl should never marry outside the Church. We give no such advice, due to a lack of sufficient wisdom. Of course, any sensible girl would decline a proposal of marriage, whether it came from within or without the Church, if she knew in advance its acceptance would bring her misery and regrets. Marriage, like most other undertakings, frequently involves uncertainties. Those who enter its portals sometimes take chances—run risks. The divorce courts and their all too heavy business give undeniable witness of this fact.

But none of this needs be. A way has been provided by which individual doubts and uncertainties can be resolved. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering." (James 1: 5, 6.) Thus the Lord in His mercy and goodness has provided a certain way upon which the maiden in her doubts (or anyone else) may enter and find wisdom to know with assurance what to do. Every person may obtain divine guidance in his personal affairs and thus know, without doubting, what can safely be done. Divine wisdom will never, in the long run, disappoint; human wisdom may.

There are few, if any, undertakings in the lives of most men and women where greater wisdom is needed than in the marriage undertaking; for marriage has such a tremendous power to make those who enter it happy or unhappy. Hence the greatest care might well be exercised in choosing a mate. Surely in such an important matter divine guidance can be obtained by any one fulfilling the conditions necessary to obtain it. Hence our advice to the young woman referred to, and to all others similarly situated, is to seek the Lord in faith and prayer for inspiration and then act in harmony therewith.

Now while it is easy to say this, it may not be easy to do it. Usually, we want the Lord to approve what we wish to do. In affairs of the heart emotion, not reason, usually controls. And emotion chafes under restraint. It wants to be free to act, however impulsive it may be. Sorrows and regrets are frequently the result. Hence we do urge upon both men and women who value their Church membership, the need of careful deliberation and earnest, sincere prayer and the wisdom of waiting for divine guidance before venturing into marriage, particularly with non-members of the Church. Anyone really ready to do the Lord's will, rather than one's own, will then not be left in doubt,—

JOSEPH F. MERRILL,

CHANGES IN THE HARVEST FIELD

PRESIDENT JOSEPH J. CANNON

HAVE the Latter-day Saints reached a time of gleanings in their conversion efforts in Great Britain? It would be a pity to think so if it were not true. It is ever so much more encouraging to work with the hope of a harvest. The gleaming idea has gained ground in the mind of the saints. Nevertheless there are genuine possibilities that we are approaching a new era of conversion.

We believe that the acceptance of the Gospel is in some way associated with the possession of the blood of Israel. In that matter we are literalists. Now if the British people in any great measure possess the blood of the patriarchs, then it must have come in through the Saxon and Danish immigration or earlier. In that case it is widely diffused. A comparison suggests itself. A scientist at a great gathering in America some time ago stated that each breath drawn by his audience contained some particle of that very air which passed Cæsar's lips when he uttered the tragic words, "Et tu, Brute!" Time makes its own diffusion of air and blood. We are safe in feeling that Israel is still to be counted as one of the ancestors of millions in this land.

There is another thought. A people is not like a field. The crop is self-renewing. It grows again every generation. The people of these Isles should still be susceptible to the truths of the Gospel, for they do not appear to have deteriorated in character during the last hundred years. Rather they have increased in intelligence, tolerance, and humanity.

A defeatist attitude is the surest way to defeat. Let us therefore think in more hopeful terms.

During the month of January it has been my great pleasure to visit eleven of the sixteen districts of the mission. On the invitation of the saints I have stayed in their homes, eaten at their tables, talked of the Gospel at their own firesides, and prayed together with them in the family circle. From them I have heard of the good the Gospel has done them, the happiness it has created in their hearts and their assurance of salvation that awaits faithful lives. They do not feel themselves better than their fellowmen. From every human point of view they accepted the Gospel because it was presented to them favourably, usually by their neighbours.

Incidentally, it is most interesting to know that according to a show of hands in nine districts from London to Glasgow, seventy per cent of the saints made their first interesting contact with the Church through local members, while approximately ten per cent were first attracted by street meetings and twenty per cent by the tracts of the travelling elders. It should be kept in mind, however, that this refers to the first contact only. The elders may have laboured months and years to explain the Gospel and bring about faith and understanding before baptism.

It seems rather apparent that more people will join the Church if members will be more interested in their neighbours, invite them more frequently to the meetings, talk to them thoughtfully about this new and beautiful way of life, comfort them in afflic-

tion by telling them of the reality of the resurrection and eternal progress of the converted spirit, and especially present before them a consistent life. More honest persons will seek the truth if the missionaries hold more street and cottage meetings, and distribute more tracts. There is besides an especial reward for activity. If ten thousand tracts convert one person, then twenty thousand tracts may convert three, for there is a cumulative effect in such effort. One proselyte helps bring in others.

The present planning in the British mission is to make it possible for more to be done to convert souls.

To this end the districts are being organized as fast as it can be done with officers of the local Priesthood. During the month of January six districts have been given each a presidency of three local elders from the permanent Priesthood of the mission. The duties of these men will be to look after the administrative work of the Church, putting the branches in order, appointing district supervisors for the auxiliaries, auditing the records, and in every way leading the saints in good works and encouraging them to their duties.

This will enable the travelling elders to spend their time almost entirely in the actual work of proselyting. One of them will be supervising elder for the district and will be in an advisory capacity to the district presidency, but his main work will be to direct the activities of the travelling ministry and set the men under him an example of industry and spiritual effort.

As rapidly as possible it is desired to release the travelling elders from branch duties and let them concentrate on their special work.

THE advantages of the plan seem apparent. The local Priesthood will be trained to responsibility and leadership. They are living with those over whom they preside and will continue with them after the elders from America, whose stay is essentially temporary, have gone. Policies and efforts will have more stability.

The travelling elders too are released from labours of Church government for which they were not especially called. Their work is to be hunters and fishers of men. They should be wholly concerned in thinking up and applying effective methods of interesting strangers in their message. It may be necessary for them to concentrate their efforts in some particular place, for group work is more and more characterizing human activity. In war, politics and selling, the individual finds himself most effective when working closely with others. It may be that we will discover this to be the case in missionary work. If we do, then the elders under the present plan of organizing districts will be free to group themselves for the purpose of more effectively proclaiming their message.

New times require new methods. If we adopt the right ones we may find bountiful returns in place of scarcity. The souls of men are searching for reality. Perhaps never in modern times have there been so great freedom of thought and willingness to accept a way out from spiritual confusion. The Gospel is a positive religion. It has a message for every seeker of truth. It is the ultimate answer to human problems. It would abolish war, poverty, discord and despair. It is the very way of life,

On this recent journey I have heard men say that their patriarchal blessings promised them that they should see thousands of persons join the Church, see a hundred apply for baptism in a night. When those prophetic utterances are fulfilled, there will be no thought of the gleaning, now so frequently spoken of, but of the great harvest of souls to be gathered by the servants of the great Husbandman.

"AS LITTLE CHILDREN"

(Concluded from page 87)

not quite all the truth. Maybe a little white lie. My thoughts ran pell mell.

"Mary Lou—listen just a minute. You are not invited to this party, because it's just for Brownie's cousins, and relatives. I talked to his mother yesterday. You're not invited this time (or any other time I wondered?) because you are just a friend." How pathetic and lame it sounded. "I'll tell you what we'll do, we'll all go to the park."

"I don't want to go to the park. I want to go to the party. I know lots of Brownie's cousins. I want to go." Tears were near the surface.

"Listen, honey, we can't go to parties unless we're invited."

"Brownie invited me, mother. He said, 'did I have a costume?'"

"But Brownie's mother sent invitations in the mail, and we didn't get one."

"I'll go see. I'll tell her our invitation didn't come." She started so quickly down the stairs I left the babies and went after her. We sat on the steps together. Cars were stopping up the street and happy youngsters dressed as goblins and witches were chasing one another. If they would only go inside!

"I know how you feel, dear, but I'll phone Daddy to—." She was sobbing and shook off my hand when I would have petted her. I left her alone and quickly dressed the babies.

"Why sister c'y?" asked Bobby. Mentally I answered, "Because of Joseph Smith."

Somehow we got dressed and over to the park where Daddy picked us up in the car, and we all had ice cream before dinner—an outrageous treat.

AFTER breakfast next morning we were all in the back yard. Just as I would have called Mary Lou to help gather some late nasturtiums, Brownie came around the corner of the house. Mary Lou rushed right up to him.

"Why didn't I get an invitation to your party?" The blessed informality of children.

"Because of Joseph Smith." Brownie was nonchalant, but I gasped.

"How could he do it? He's dead."

"Is he dead? I heard Mother tell Joe's mother you belonged to his Church. Gee! I sure pulled a good one on Mother. I wouldn't eat 'till she got you, but when Gretchen came down for you, she said no one was home. Why did you go away?"

"We went to the park." Such a sad little voice for my gay Mary Lou.

"I'm going to tell Mother Joseph Smith is dead. She doesn't know, I guess." Off he tore to enlighten his mother.

A sigh went all through me, but I didn't know how to improve on the children's method of settling things.

A little later in the day, Mrs. Brown came down. I broke the ice.

"No doubt we were both a little embarrassed by the party yesterday, but in the future, if you wish, I'll have the children out of the way and we'll save all the tears." My voice trembled in spite of my intense preparation of this speech, and my smile must have been pathetic because tears came to Mrs. Brown's eyes.

"I'm so ashamed. I've never known a Mormon before. I'll never again let it make any difference with the children."

I wanted to talk to her, but we were both crying, so she left.

We are neighbours, and the ice is broken over the field of religion, with what results no one can tell.

And as far as the children are concerned, Joseph Smith is dead.

BRISTOL CONFERENCE TO COMMENCE SPRING SERIES

THE Bristol district conference, the first of the conferences of the Spring series, will be held at the Grand Hotel in Bristol on February 17th. The opening session, in which district members will bear testimony and relate faith-promoting incidents and experiences, will convene at 11 a.m. This will be followed at 12:30 p.m. by a special Priesthood convention. At 2:30 p.m. mission and district members will conduct a joint Relief Society and Sunday School conference. Scheduled for 6 p.m. is an illustrated lecture, "Joseph Smith—An American Prophet," to be delivered by Elder G. Homer Durham. The evening session will commence at 7:30 p.m. President Joseph F. Merrill and President Joseph J. Cannon will be the speakers.

Saints throughout the mission who have friends in the vicinity of Bristol are urged to invite them to attend the sessions of the Bristol conference.

FROM THE MISSION FIELD

Appointments—Under the personal direction of President Joseph J. Cannon during the fortnight of January 12th to 27th local district presidencies comprising a president and two counsellors were organized and set apart in six of the districts of the British mission. Their responsibility as outlined will be to direct, in an executive capacity similar to that of a stake presidency in the stakes of Zion, the organized Church activities in their respective

districts. The travelling missionaries serving as district presidents in the districts affected by the change were appointed supervising elders. They will function in an advisory capacity to the district presidencies, and will direct the proselyting work in their respective districts. A summary of the appointments follows:

Manchester: William Gregson, president; Bernard William Tuff Norman, 1st counsellor; Frank

Kelsh, 2nd counsellor; Elder Albert H. Startup, supervising elder.

Newcastle: Frederick William Oates, president; Arthur Finlay, 1st counsellor; George Wappett, 2nd counsellor; Elder E. J. Milne, supervising elder.

Leeds: George W. Laycock, president; Herbert Walker, 1st counsellor; Thomas I. Watkins, 2nd counsellor; Elder Alma M. Porter, supervising elder.

Sheffield: George H. Bailey, president; James R. Bargh, 1st counsellor; Herbert Bailey, 2nd counsellor; Elder Herbert T. Edgar, supervising elder.

Nottingham: Samuel Pears, President; Elder Alma H. Boyce, supervising elder. Counsellors to be named later.

Hull: Joseph Walker, president; Arthur E. Ransom, 1st counsellor; Walter Yull, 2nd counsellor; Elder Drayton B. Nuttall, supervising elder.

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Doings in the Districts: Birmingham—Speakers at a cottage meeting held at the home of Sister Jarvis in Kettering on January 16th were Elders Alonzo W. Stringam and Preston B. Hoopes. There were several friends and investigators in the group that gathered to hear the principles of the Gospel expounded and explained.

Sister Gertrude Allan was the hostess and the Bee-Hive girls of the Kidderminster branch the guests at a New Year's party in the Allan home on January 5th. The evening's programme consisted of games, with an interval for refreshments.

Bristol—President Gordon K. Ashley and Elder Murrell C. Ballantyne were the speakers at the Cirencester branch conference, January 20th. "A God Who Speaks" was the theme of the sessions.

Liverpool—Brother David R. Willis was named chairman and Brother David R. Gardner secretary of the Liverpool branch Genealogical class, organized on January 14th. Brother Willis recently returned from Salt Lake City, where he was affiliated with the Genealogical Society of Utah.

At the home of Brother Charles W. Gregory of the Blackburn branch, several branch members and friends gathered on January 17th for a cottage meeting. The evening was devoted to testimony and discussion.

On Wednesday evening, January 9th, the Primary children of the Liverpool branch were entertained at a social under the direction of Sister Edna Gardner, district Primary supervisor, and Sister Edna Currin, branch Primary teacher. Games and songs were the chief feature of the evening. The refreshments were provided by Sister Mary Gardner.

The annual Sunday School Christmas party of the Liverpool branch, was staged in the branch hall on New Year's day. In charge of the festivities was Elder Philip J. Badger, Sunday School superintendent. Winners of the evening's games and competitions were given prizes, and all were served refreshments to conclude the happy time.

At the invitation of the Ashton Debating society, President Joseph Fielding Smith, Jr., accompanied by Elders Stephen R. Murdock, William F. Homer and Brother Horace Heyes, returned on January to continue his discussion of Mormonism before that body. After a brief summary of his previous address, the meeting was opened to general group discussion of the subject. The society members were free in their expressions of opinion concerning what they had been told. Many were favourable, some less favourable, and a few were outspoken in their opposition. However, the missionaries received every consideration, and at the conclusion of the meeting distributed many tracts and pamphlets, and a copy of the Book of Mormon. The majority of the society members were keenly interested in the message of Mormonism.

Division two of the Liverpool district, comprising the Blackburn, Preston and Wigan branches staged its "Play Festival" competition at Blackburn on January 26th. The "Play festival" is a district enterprise under the supervision of

Brother Horace Heyes and Elder William F. Homer. Elimination trials in each of the three divisions of the district precede the district finals to be held at Burnley in February. The winners of the second division trials were the players from Wigan.

The first social dance in the new Burnley hall was sponsored by the M. I. A. officers on January 26th. Y. M. M. I. A. president Luther Espley, and his co-workers, were in charge.

Newcastle—Alice McDonald, a convert of the West Hartlepool branch, and Marjorie Marie Rowell, a child of eight, were baptized in the font of the Sunderland chapel on January 17th, by Stanley Short, a local elder. Present at the service was President Joseph J. Cannon, who, following the ceremony, addressed the assemblage.

Guest of honour at the green and gold social of the Newcastle district, January 16th, was President Joseph J. Cannon. Other guests came from Gateshead, Hexham, South Shields, and Sunderland to participate in the pleasantries of the evening, which found expression in games, community singing, spot dances, and other novelties. Elder Horace Hulme, assisted by Alex Morris and Watson Cowling, was master of ceremonies. The refreshments were provided by Relief Society sisters of the Gateshead branch, under the direction of Sister Doris Brewis. In charge of all arrangements were Brother Arthur Finlay and Sister Gladys Quayle, for the M.I.A.'s of the district.

Nottingham—The annual New Year's party of the Derby branch Sunday School was held in the branch rooms on January 12th. Sister Emma Bradley, assisted by Sisters Queenie Gladys Wathall and Ada Price, was in charge of affair, which included a tea, followed by a programme of songs, recitations and readings, and the presentation of prizes to Sunday School members whose attendance during the past year has been outstanding. The evening was concluded in happy fashion with a series of jolly games.

Two cottage meetings were held in the home of Sister Elizabeth Bradley, in Derby, during January. On January 10th, under the direction of President Alma H. Boyce, thirteen members and friends met to hear talks by Elders Joseph Stout, Dudley Leavitt, and L. Gordon Park. Elder Stout was in charge of the second meeting, held on January 24th. In addition to his remarks, Sister Alice Wathall spoke on the early history of the Church.

Portsmouth—The Brighton branch M. I. A.'s held their first annual Green and Gold Ball Tuesday, January 29th, in their newly acquired hall. William Mitchell, Nellie Hannah, presidents of the Y. M. and Y. W. M. I. A., comprised the committee in charge of arrangements. Patrick Tommsett acted as Master of Ceremonies.

A Sunday School was recently organized in the Portsmouth branch. Sister Bertha A. Carter is the School's superintendent, Mrs. E. Samphier its secretary.

Personals—Born to Brother and Sister George Elrick, on November 16th, was a daughter. On December 19th, the child was given the name of Betty Elrick in a blessing pronounced by Elder Alonzo W. Stringam. Brother and Sister Elrick recently removed from the Scottish district to the Birmingham district, where they are at present residing.

Born to Brother and Sister Andre K. Anastasiou, of the Southwest London branch on November 24th, was a son. The child was blessed and given the name of Paul Alexander Anastasiou on December 23rd by President James H. Douglas.

To Brother and Sister Walter Yull, of the Hull District, was born a son on October 30th. In a blessing pronounced by President Drayton B. Nuttall on November 25th, the child was given the name of Peter David Yull.

John Thomas Sutcliffe was the name given to the infant son of Brother John Sutcliffe and Sister Sarah E. Espley Sutcliffe in a blessing pronounced by Brother John Moore, in the Burnley branch hall, December 30th.

The infant daughter of Brother Thomas J. Bourne and Sister Emmeline A. Brown Bourne was blessed and given the name of Emmeline Iris Bourne by Elder Stephen R. Murdock, January 6th.

Elsie Marina Urion was the name given to the daughter of Mr. and Mrs. Percy Urion in a blessing pronounced by President Gordon K. Ashley on December 30th. Elder G. R. Langton and Brother G. Firby, a local high priest, assisted.

Brother W. A. Watts and Sister Alice Lewis, of the North London branch, were married on December 26th. The ceremony took place at the Whitehart Lane registration office in North London.

Sister Doris Hannah, a member of the Brighton branch, has returned to England recently after a two-year stay in Canada, where she has been actively engaged in temple work. She was warmly welcomed by her family and friends.

Brother Thomas Rudd, of the Skelton branch, who during the early weeks of the New Year was confined to a Skelton hospital because of serious illness, has once more resumed his activities in the branch. Friends will be happy to hear of his recovery.

Sister Cissie Coe, of the Derby branch, underwent an operation in the Derbyshire Royal Infirmary in December. She is reported as convalescing satisfactorily.

Born on December 22nd, 1934, the infant son of Brother and Sister James Chambers of the Belfast branch, was given the name of Nowel Chambers in a blessing pronounced by Elder John Ridge Hicks, January 13th.

The daughter of Hilda Wakefield Green and Joseph W. Green was blessed by President Joseph F. Smith, Jr., and given the name of Odette Green, on Sunday, January 20th, in the Preston branch hall.

DEATHS

ERRATUM—Due to an unintentional mis-statement in the report of the death of Sister Dawson, the name Brearley instead of Dawson appeared in an obituary notice in the *Millennial Star* on January 24th. The *Star* deeply regrets this unfortunate erratum, and offers sincere apologies.

DAWSON—Sister Emily Levina Dawson, of the Halifax branch, died on November 29th. Funeral services were held on December 3rd

under the direction of Brother G. H. Smith. President Alma M. Porter offered the dedicatory prayer at the graveside.

MORRIS—John Morris, a member of the Liverpool and Bootle branches for over twenty-seven years, died Monday, January 7th, at his home. A memorial service was conducted at the Morris home on January 9th, under the direction of Elders Stephen R. Murdock and Philip Badger. Services at the graveside were conducted on January 10th.

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